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# The HISTORICAL BULLETIN

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Vol. XXX

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# THE COUNCIL OF CHALCEDON, A.D. 451-1951

EDWARD HAGEMANN\*

ALMA COLLEGE

Last year, 1951, marked the fifteenth hundred anniversary of the great Council of Chalcedon,<sup>1</sup> the fourth of the ecumenical councils. We shall here recall the circumstances in which it was held, the main decrees, both doctrinal and disciplinary that it passed, and finally consider their far-reaching effects.

In the year 451 the Eastern Roman Empire was enjoying a period of tranquillity. The Huns who had been such a terrible menace, invading and pillaging the Balkan provinces on occasions during the last fifteen years, had—perhaps afraid to try an assault on the great wall of Constantinople which had been restored four years before to meet such an occasion<sup>2</sup>—turned west and under their leader, Attila, brought death and destruction to the Western Empire. There they increased the utter confusion that had been growing for close onto seventy-five years—a period during which the city of Rome had been entered by an armed conqueror for the first time in eight hundred years, and Gaul, Spain and Africa fallen to the barbarian. Though forced to retire

<sup>1</sup> Primary sources: John Hardoin, S.J., *Acta Conciliorum et Epistolae Decretales ac Constitutiones Summorum Pontificum* (12 vols., Paris, 1714-15), II, 1-688. John Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* (53 vols., 1759-1927), VI, 529-1102; VII, 1-774. *The Nicene and Post-Nicene Fathers*, 2nd series (14 vols., New York: Charles Scribner's Sons, 1890-1904), XIV, 243-295. Eduard Schwartz, *Concilium Universale Chalcedonense* (Tome II, vol. III, Berlin: De Gruyter & Co., 1935-36).

Secondary sources: G. Bardy in Augustine Fliche-Victor Martin, *Histoire de l'Eglise* (10 vols., Paris: Bloud & Gay, 1934- ), IV, 228-240; 265-275. J. Bois, "Chalcedoine (Concile de)," in *Dictionnaire de Théologie Catholique* (15 vols., Paris: Letouzey et Ané, 1923- ), II, 2190-2208. Charles Joseph Hefele-Dom H. Leclercq, *Histoire des Conciles* (10 vols., Paris: Letouzey et Ané, 1907- ), II, 649-880. H. du Manoir, S.J., "Le Quinzième Centenaire du Concile de Chalcédoine (451-1951)," *Nouvelle Revue Théologique* (Louvain), LXXIII (1951), 785-803. Francis X. Murphy, C.S.S.R., "Chalcedon: October, 451," *American Ecclesiastical Review* (Washington, D.C.), CXXV (1951), 241-254.

The following works are announced: *Das Konzil von Chalkedon*, edited by A. Grillmeier, S.J. and H. Bacht, S.J., (3 vols., Würzburg: Echter-Verlag). This work consists of studies by different authors on various phases of the council. Francis X. Murphy, C.S.S.R., *The Council of Chalcedon, A.D. 451*.

<sup>2</sup>Louis Bréhier, *Le Monde Byzantin, Vie et Mort de Byzance* (Paris: Editions Albin Michel, 1947), 14, 15.

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after the battle of Châlons Attila and his army would the following year overrun and ravage northern Italy.

The Eastern Empire had not only been freed from the threat of barbarian invasion. It had been enjoying since 440 a period of peace with its old enemy, Persia, a peace that lasted until the end of the century and provided the young empire with the favorable opportunity to grow in strength.<sup>3</sup> In a little more than seventy years the Roman Empire would be restored: Byzantine civilization would flourish in literature, architecture and law; Justinian, the last of the great Roman emperors, would rule from Cappadocia to Cordova.

Yet underneath this scene of tranquillity and strength were disturbing factors that would finally disrupt the unity of the Eastern Empire. It all began shortly after 428, the year in which Nestorius, who had been a superior in a monastery at Antioch, was appointed bishop of Constantinople. Nestorius belonged to the theological school of Antioch.<sup>4</sup> Now, this school in distinguishing carefully the two natures in Christ stressed the human nature. Nestorius in his efforts to emphasize this human nature of Christ seemed to give it its own personality.<sup>5</sup> This personality and the personality of the Word form one personal union. Thus in the Man-God there is the Person of God and the human person. While the language of Nestorius is at times not too clear, certain it is that he considered Mary the mother only of the human person in Christ, not of the Divine Person. Hence he refused her the title of Mother of God.<sup>6</sup> When the matter was reported to Rome, Cyril, bishop of Alexandria, was commissioned by Pope Celestine to demand a retraction from Nestorius.<sup>7</sup> Would that he had been satisfied with doing only that! Most unfortunately he added his now famous Anathematisms<sup>8</sup> to the

<sup>3</sup> *Ibid.*, 15.

<sup>4</sup> For the School of Antioch see Bardy, *op. cit.*, IV, 168, 69.

<sup>5</sup> *Nestorius, the Bazaar of Heracleides*, translated by G.R. Driven, M.A. and Leonard Hodgson, M.A. (Oxford: at the Clarendon Press, 1925), 144, 246, 47.

<sup>6</sup> *Ibid.*, 194, 95. Friedrich Loofs, *Nestoriana* (Halle a.S.: Max Niemeyer, 1905), 167.

<sup>7</sup> Mansi, *op. cit.*, IV, 1019-1022.

<sup>8</sup> *Ibid.*, IV., 1081-1084. They are discussed in Joseph Mahé, S.J. "Les Anathématismes de Saint Cyrille D'Alexandrie," *Revue D'Histoire Ecclesiastique* (Louvain), VII(1906), 505-542. See also J. Tixeront, *History of Dogmas*, translated from the 5th French edition (3 vols., St. Louis: Herder Bk. Co., I, 3rd. ed., 1930; II, 2nd. ed., 1923; III, 2nd. ed. 1926), III, 38-41.



document he sent Nestorius to sign. These Anathematisms contained technical terms current in the theological school of Alexandria,<sup>9</sup> which stressed the Divinity of Christ and the intimate unity of His person. Nestorius believing that Cyril's expressions concealed the heresy of Apollinaris<sup>10</sup> refused to sign. The Council of Ephesus was convened in 431 to settle the whole matter. While it condemned Nestorius and his doctrine<sup>11</sup> it did not settle minds. Two years later a surface peace was arrived at when John of Antioch and Cyril agreed upon a formula of union. Cyril in his letter<sup>12</sup> to the bishop of Antioch substituted Antiochian terms for some of the Alexandrian expressions by which he had formerly given so much offense. But still many of the friends of Nestorius and the adherents of the School of Antioch remained suspicious of Cyril's doctrine; while, on the other hand, some of the disciples of Cyril felt that in sacrificing some of his expressions he had sacrificed part of the truth held by the Alexandrian School.

Open hostility broke out again five years later, in 448. In one of the large monasteries outside the walls of Constantinople lived a monk named Eutyches, the superior of a community of at least three hundred religious and the moral leader of all the monks of the city. A little over seventy years of age he was a simple person, little versed in theological lore, but a great admirer of Cyril and the Anathematisms. In conversations and discussions he stated that after the Incarnation Christ had only one nature and that a Divine one, hence, He was not consubstantial to men.<sup>13</sup> In the normal course of events Eutyches would have lived and died unsung and his name would have been buried in obscurity had he not found two powerful backers. The first

<sup>9</sup> For the School of Alexandria see Bardy, *op. cit.*, IV, 168-170.

<sup>10</sup> Apollinaris, Bishop of Laodicea, not being able to understand two perfect natures in one person mutilated the human nature in Christ so as to preserve the divine nature intact. Accordingly, Christ had, he said, a body and an animal soul, but the place of the intellectual soul was taken by the Word Himself. This mutilation of the human nature was particularly abhorrent to the School of Antioch. See Tixeront, *op. cit.*, II, 94-111.

<sup>11</sup> Mansi, *op. cit.*, IV, 1211.

<sup>12</sup> *Ibid.*, V, 302-310. The letter begins with the words, "Laetentur Coeli."

<sup>13</sup> *Ibid.*, VI, 699. Those who held this view and similar views were called Monophysites from *monos* (one) and *phusis* (nature), for they emphasized the idea of unity of nature in Christ and tended to confuse Christ's divinity with His humanity. There were Monophysites also who were such only in expression and language. See Tixeront, *op. cit.*, III, 106-123.

was his godson, the eunuch Chrysaphius, who had risen to the influential post of grand chamberlain. The other was Dioscurus, a militant Monophysite, who on Cyril's death in 444 had become bishop of Alexandria. The friends of orthodoxy in Constantinople had Eutyches summoned before the synod; because he refused to change his teaching, he was excommunicated and deposed of his office of superior.<sup>14</sup> Eutyches appealed from this sentence to the Pope, Leo I,<sup>15</sup> surnamed "the Great." But the new bishop of Constantinople, Flavian, also writing, acquainted Pope Leo with the true state of affairs.<sup>16</sup> Leo replied promising to send a complete letter on the subject. This letter was to be a complete exposition of the Catholic doctrine on the point in dispute.<sup>17</sup>

But a serious obstacle arose. The Emperor, Theodosius II (408-450), who was favorably disposed towards Eutyches, refused to accept the sentence of deposition pronounced against him. Dioscorus also took the same stand. In 449, then, at the instigation of Eutyches, Dioscorus and probably also of Chrysaphius, the Emperor called an ecumenical council at Ephesus.<sup>18</sup> Dioscorus—presage of coming events—was made president. He refused to permit the reading of the letter of Leo I and in a high-handed manner had the chief supporters of orthodoxy deposed from their sees. Uproar broke out and the meeting turned into a riot. Hilary, one of the papal legates and later pope, managed to make his escape; but Flavian, the bishop of Constantinople, received such severe injuries that he died of them three days later. Emperor Theodosius confirmed the acts of this council,<sup>19</sup> but Leo was horrified when he heard the news, repudiated them and stigmatized the council by name it has since borne, "Latrocinium," "the Robber-Council."<sup>20</sup>

<sup>14</sup> Mansi, *op. cit.*, VI, 747.

<sup>15</sup> J.B. Migne, *Patrologiae Cursus Completus*, "Patrologia Latina," LIV, 713-718. Henceforth PL (*Patrologia Latina*) and PG (*Patrologia Graeca*) will be used.

<sup>16</sup> Migne, PL, LIV, 744-747.

<sup>17</sup> *Ibid.*, LIV, 751, 52.

<sup>18</sup> Mansi, *op. cit.*, VI, 587-590. The minutes of this council are found in the first session of the Council of Chalcedon, Mansi, *op. cit.*, VI, 606-935. As they are the testimony that the council gives of its own actions, they should be supplemented—to have an adequate picture—by the testimony of some of its victims and of other writers. See Hefele-Leclercq, *op. cit.*, II, 607-616.

<sup>19</sup> Mansi, *op. cit.*, VII, 495-498.

<sup>20</sup> Migne, PL, LIV, 943.



Things now remained at an impasse. Theodosius in his support of heterodoxy again exemplified the evil effects of that caesaropapism that had been introduced by Constantine the Great a century and a quarter before. But the Gordian knot was cut in 450 by the death of the emperor—as it had been cut before when orthodox Christianity was being threatened by the Emperor Constantius, and again when Christianity itself was threatened by Julian the Apostate. Immediately there was a volte-face. Theodosius was succeeded by his sister, Pulcheria,<sup>21</sup> who had been co-regent with him since 415. As no woman had ruled alone before on the throne of Byzantium, Pulcheria offered her hand in marriage to an able general and distinguished statesman named Marcian with this condition that the vow of virginity she had taken be respected.<sup>22</sup> Both Pulcheria and Marcian were devoted to the orthodox faith. Marcian, then, in his own name and in that of Valentinian III, Emperor of the West, issued on May 17, 451, a summons for a general council to convene September 1 at Nicaea in Bithynia.<sup>23</sup> As the Emperor could not go to Nicaea on account of preparation for war<sup>24</sup> and other difficulties, the council was transferred to a more convenient place for him, Chalcedon, just across the Bosphorus from Constantinople.<sup>25</sup>

In the meantime Leo, who at first had wanted a new council, changed his mind. He felt now that a new council was not necessary, in as much of the evil of the Robber-Council had already been repaired by the zealous efforts of Marcian and Pulcheria.<sup>26</sup> Moreover, the invasion of the West by Attila would prevent the bishops there from attending a council in the East.<sup>27</sup> But before Leo's letter to this effect arrived, Marcian had already issued the summons for the council. The Pope although displeased accommodated himself to the new arrangement and appointed five legates, one of whom, Paschinus, bishop of Lilybaeum (now Marsala) in Sicily, was designated to preside.<sup>28</sup>

<sup>21</sup> Donald Attwater, "St. Pulcheria," *The Golden Book of Eastern Saints* (Milwaukee: Bruce Publishing Co., 1938), 37-44.

<sup>22</sup> Le Nain de Tillemont, *Histoire des Empereurs* (6 vols., Paris, 1690-1738), VI, 284, 85.

<sup>23</sup> Mansi, *op. cit.*, VI, 551-554.

<sup>24</sup> Tillemont, *op. cit.*, VI, 294.

<sup>25</sup> Mansi, *op. cit.*, VI, 558.

<sup>26</sup> Migne, PL, LIV, 910, 11; 919, 20.

<sup>27</sup> *Ibid.*, LIV, 920.

<sup>28</sup> *Ibid.*, LIV, 930, 31.

The council opened at Chalcedon on October 8, in the Church of St. Euphemia the Virgin. Between five and six hundred bishops and representatives of bishops<sup>29</sup> were present making it the largest of the ancient councils. With the exception of the papal legates and two African bishops all belonged to the Eastern Church; as Leo had foreseen, the invasion of the Huns had made attendance of the Western bishops impossible.

The council lasted three weeks and consisted of about sixteen sessions. Of the first six sessions the first and the third were taken up with a discussion of the case of Dioscorus, the president of the infamous Robber-Council, and in the third Dioscorus was deposed from his episcopal office and deprived of all spiritual functions.<sup>30</sup> The other four sessions were devoted to matters of faith. In the second session the Nicene and the Nicene-Constantinopolitan Creeds were read and approved.<sup>31</sup> The former had been adopted at the ecumenical council of Nicaea in 324.<sup>32</sup> The latter, the one we now have in the Mass,<sup>33</sup> is an elaboration of the former and is here ascribed<sup>34</sup> to the second ecumenical council,<sup>35</sup> that of Constantinople in 381. Finally, the dogmatic epistle of Pope Leo<sup>36</sup> to Flavian, the bishop of Constantinople, was read. It is often called the "Tome" of St. Leo. Couched in a sonorous and majestic style this letter, in which divine thoughts are wedded to immortal prose, expresses in sublime language the

<sup>29</sup> The different numbers assigned are given in Hefele-Leclercq, *op. cit.*, 11,669. Ernest Honigmann, "The Original Lists of the Members of the Council of Nicaea, the Robber-Synod and the Council of Chalcedon," *Byzantion* (Boston), XVI (1942-43), 46, 62, inclines to the view that five hundred and twenty was the total number of those who attended or were represented at the council.

<sup>30</sup> Mansi, *op. cit.*, VI, 1094, 95.

<sup>31</sup> *Ibid.*, VI, 955-58.

<sup>32</sup> *Ibid.*, II, 666, 67.

<sup>33</sup> "Filioque" was added officially to this creed in 1014. For the history of the "Filioque" see Adrian Fortescue, *The Orthodox Eastern Church* (London: Catholic Truth Society, 1929), 381,82.

<sup>34</sup> For the different opinions regarding its origin see Hefele-Leclercq, *op. cit.*, II, 11-13.

<sup>35</sup> This was an assembly of the bishops of the Eastern Empire only. It was recognized in the East as ecumenical from 451 on. In the West it was only gradually recognized as ecumenical. It was accepted as such by Gregory the Great but only in its dogmatic decree. See Hefele-Leclercq, *op. cit.*, II 42-45.

<sup>36</sup> Migne, PL, LIV, 755-782. An English translation is in *The Nicene and Post-Nicene Fathers*, 2nd. series, XIV, 254-258.



doctrine of the two natures in Christ. On hearing it the bishops cried out, "Peter has spoken through Leo."<sup>37</sup> But this acclamation like so many acclamations in the early councils did not reveal the true feeling of the bishops. Doubts were raised by some. It was agreed, therefore, to put off the assembly for five days, during which time the bishops were to meet with Anatolius, the new bishop of Constantinople, and decide on a formula of faith.

Difficulty was experienced in drawing up a formula that would please all parties. Many of the bishops were attached to the terminology of St. Cyril and were averse to that of the "Tome" of St. Leo, which in stressing the human nature denied by Eutyches reflected more strongly the thought of the School of Antioch. At the beginning of the fifth session a compromise formula drawn up by a commission appointed by Anatolius was read to the assembled fathers. But it pleased neither the Cyrillians nor the papal legates, who insisted that the terminology of Leo's "Tome" be retained. Finally, another commission drew up a formula which was read and accepted in the same fifth session. It runs in part as follows:

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [Person], that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God according to his manhood. This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, as the Lord Jesus Christ hath taught

<sup>37</sup> Mansi, *op. cit.*, VI, 971.

us, and as the Creed of the Fathers hath delivered to us.<sup>38</sup>

The formula was signed by three hundred and fifty-five bishops in their own names and in the names of the absent colleagues.

On October 25, three days later, in the sixth session that formula of faith was promulgated.<sup>39</sup> It was a solemn event. Both the emperor and the empress were present with the imperial commissioners and the senate. Great enthusiasm greeted the reading of the decree, and the session ended in manifestations of joy.

The council might well now have ended, for the work it had been called to achieve was completed: the definition of the two-fold nature of Christ. Perhaps it is a pity it did not end considering the baleful effects of the twenty-eighth canon that would be passed in the fifteenth session. But it was the custom of councils to discuss and settle questions of discipline. Moreover, there remained to be settled a number of individual cases of bishops who had been dispossessed of their sees by the Robber-Council. These cases were settled in the seventh to the fourteenth sessions inclusive.<sup>40</sup>

In the fifteenth session<sup>41</sup> twenty-eight disciplinary canons were passed which with the exception of the last one regulated for the most part the conduct of bishops, clerics and monks. The papal legates were absent, probably foreseeing what would be enacted in the twenty-eighth canon. They demanded, then, that another session be called. Accordingly, the following day, November 1, the sixteenth session<sup>42</sup> was held in which at their request the twenty-eighth canon was read for them.<sup>43</sup> They entered a vigor-

<sup>38</sup> *Ibid.*, VII, 115. The English translation is taken from *The Nicene and Post-Nicene Fathers*, XIV, 264,65. For discussions of this formula see encyclical of Pius XII, "Sempiternus Rex," *Acta Apostolicae Sedis* (Vatican City), Series II, XVIII(1951), 632-640. Th. Camelot, "Théologies Grecques et Théologie Latine à Chalcédoine," *Revue des Sciences Philosophiques et Théologiques* (Paris), XXXV(1951), 401-412. Francis X. Murphy, C.S.S.R., "The Dogmatic Definition at Chalcedon," *Theological Studies* (Woodstock, Maryland), XII(1951), 505-519.

<sup>39</sup> Mansi, *op. cit.*, VII, 118-178.

<sup>40</sup> *Ibid.*, VII, 178-358.

<sup>41</sup> *Ibid.*, VII, 358-422. See H.J. Schroeder, O. P., *Disciplinary Decrees of the General Councils* (St. Louis: Herder Bk. Co., 1937), 85-127.

<sup>42</sup> Mansi, *op. cit.*, VII, 23-454.

<sup>43</sup> The canon was subscribed by around two hundred bishops and by some in the name of several colleagues.



ous protest against it; but the protest proved unavailing, and the session—and with it, the council—came to an end.

What is this twenty-eighth canon,<sup>44</sup> that was to prove so pregnant with difficulty for the future? It runs as follows:

Following in all things the decisions of the holy fathers, and knowing the canon of the 150 most God-beloved bishops which has just been read, we also enact and decree the same things respecting the privileges of the most holy Church of Constantinople, New Rome. For the fathers rightfully granted privileges to the See of Old Rome, because that city was imperial, and the 150 most God-beloved bishops, actuated by the same consideration, awarded equal privileges to the most holy see of New Rome, judging with good reason that the city which is honored with the sovereignty and the senate, and enjoys equal privileges with old imperial Rome, should in ecclesiastical matters also be magnified as she is and rank next after her. And (we decree), therefore, that in the dioceses of Pontus, Asia, and Thrace, the metropolitans only, together with those bishops of the aforesaid dioceses living among barbarians, shall be ordained by the aforesaid most holy see of the most holy Church at Constantinople; while, of course, each metropolitan of the aforesaid dioceses shall ordain the bishops of his province in union with the (other) bishops of the same province, as is prescribed by the holy canons; but the metropolitans of the aforesaid dioceses, as has been said, shall be ordained by the archbishop of Constantinople, after the proper elections have been held according to custom and reported to him.<sup>45</sup>

To understand this canon we must understand its background, and to understand the background we must go back to the time when Constantine transferred the imperial capital from the West to the East.

<sup>44</sup> Th. Harapin, O.F.M., *Primatus Pontificis Romani in Concilio Chalcedonensi et Ecclesiae Dissidentes* (Quaracchi, Italy: St. Bonaventure College, 923). Hefele-Leclercq, *op. cit.*, II, 815-826. Martin Jugie, *Theologia Dogmatica Christianorum Orientalium* (5 vols., Paris: Letouzey et Ané, 1926-1935), I, 50-66, 86-99. Romuald Suarn, "Le 28° Canon de Chalcédoine," *Echos D'Orient* (Bucarest), I(1897), 19-22, 55-58. "Le 28° Canon de Chalcédoine," (no author's name given), *Bessarione* (Rome), I(April, 1897), 875-885; II(July-August, 1897), 215-224.

<sup>45</sup> Mansi, *op. cit.*, VII, 427. English translation taken from Schroeder, *op. cit.*, 125,26.

The residence of a Christian emperor in the East, who favored the Church, in striking contrast to the attitude the emperors had taken in the West, brought about a close union between Church and State, or, rather, a close dependence of the bishops on the emperor. They looked up to him for protection, help and support. We might note, in passing, that this produced two kinds of bishops: those, who like Athanasius could when necessary resist the emperor, and those time-serving, sycophant ones who like Eusebius of Nicomedia put the interests of the emperor and of their own sees above everything else including religious truth and loyalty to the Roman See.

When Constantine made Byzantium his capital in 329—henceforth to be known as Constantinople—it was canonically a suffragan see of Heraclea in Thrace.<sup>46</sup> From that date on it began to grow in ecclesiastical importance, as witness the transfer of bishop Eusebius of Nicomedia in 329 from the important see of Nicomedia to that of Constantinople.<sup>47</sup> But until the time of Theodosius I (379-395) it was not the settled residence of any of the emperors, for they were engaged in wars along the Danube and the Euphrates. With Theodosius the court established itself definitely by the Bosphorus. Constantinople now assumed a new ecclesiastical importance and became the center of influence for the churches in Asia Minor and the Balkan Peninsula. Bishops from those places visiting the imperial city on business would form a synod with the bishop of Constantinople to judge matters relating to the provinces.<sup>48</sup> This synod became permanent in the sense that it existed all the time; the bishops changed often but the permanent judge became the bishop of Constantinople. Thus, Constantinople and its bishop came more and more to treat of ecclesiastical affairs in other provinces and to be regarded more and more as the final court of appeal.

It should be noted that the Church in the East had almost from the beginning made the ecclesiastical divisions the same as the political.<sup>49</sup> Now, in 341 the local Council of Antioch in its

<sup>46</sup> Michel Lequien, O.P. *Oriens Christianus* (3 vols., Paris, 1740), I, 9.

<sup>47</sup> Socrates, *Historia Ecclesiastica*, bk. II, ch. 7, Migne, PG, LXVII, 194.

<sup>48</sup> This was the synodus endymousa or "home synod." See Siméon Vailhé, "Le Droit d'Appel en Orient et le Synode permanent de Constantinople," *Echos D'Orient*, XX (1921), 129-146.

<sup>49</sup> Claude D. Cobham, *The Patriarchs of Constantinople* (Cambridge: University Press, 1911) 41.



ninth canon decreed that the ecclesiastical rank of a city should follow its political rank.<sup>50</sup> The consequences for Constantinople, now that it was the imperial city, are apparent. The next official step in the aggrandizement of the see of Constantinople was had in 381, when the second ecumenical council, that of Constantinople, in its third canon<sup>51</sup> gave the bishop of that city the primacy of honor after the bishop of Rome, i.e. the bishop of Constantinople was to have precedence over the bishops of Alexandria and Antioch.<sup>52</sup>

Despite at times energetic assertion by Alexandria of its precedence<sup>53</sup> Constantinople went on maintaining her assumed position of superiority and encroaching on the jurisdictional fields of other sees.<sup>54</sup> Now, the twenty-eighth canon of Chalcedon confirmed this state of affairs. It was really the guarantee of the position taken by Constantinople at and after 381. This canon states that the see of Constantinople, in so far as patriarchal rank is concerned, has equal privileges with the see of Rome and should have the next place after her. But we have also a definite statement about the jurisdiction of Constantinople. Henceforth, then, the metropolitans of the dioceses of Pontus, Asia and Thrace together with the bishops of the dioceses living among barbarians are to be consecrated by the bishop of Constantinople. What was dangerous for the future was the principle assigned—it had been merely implied in the third canon of the Council of Constantinople—"the fathers conceded to the see of Old Rome its privileges on account of its character as the imperial city."

<sup>50</sup> Mansi, *op. cit.*, II, 1311. W. Telfer, "Paul of Constantinople," *Harvard Theological Review* (Cambridge: Harvard U. Press), XLIII(1950), 55, 56, thinks that these canons were passed at an assembly as early as perhaps 325 by reason of "the large proportion of the names of the bishops present who figure also in the lists for Nicaea."

<sup>51</sup> Mansi, *op. cit.*, III, 559. See Hefele-Leclercq, *op. cit.*, II, 1260-1270.

<sup>52</sup> The sees of Alexandria and Antioch preceded all other sees except that of Rome because they were apostolic, i.e. they were founded by Saints Mark and Peter respectively. The Byzantines found a way to meet this difficulty. In the beginning of the sixth century the legend was invented that the sees of Byzantium had been founded by the Apostle Saint Andrew. See Martin Jugie, *Le Schisme Byzantin* (Paris: Lethielleux, 1941), 22.

<sup>53</sup> The most notable example is the Synod of the Oak in 403 when thirty-six bishops under the presidency of Theophilus, the bishop of Alexandria, passed judgment on John Chrysostom, the bishop of Constantinople, and deposed him from his see.

<sup>54</sup> Examples in Hefele-Leclercq, *op. cit.*, II, 1266-70; *Bessarione*, I, 878-884.

Leo the Great, who saw in this canon no infringement on his primacy<sup>55</sup> but only the violation of the rights of the sees of Alexandria and Antioch which had been guaranteed by the sixth canon of the Council of Nicaea,<sup>56</sup> protested<sup>57</sup> energetically against the canon in letters to Marcian,<sup>58</sup> Pulcheria<sup>59</sup> and Anatolius.<sup>60</sup> Although he finally, 21 March, 453, issued a circular letter addressed to all the bishops who had attended the council, confirming the acts of the council, this was only for what it had decreed concerning the faith. He again repudiated the twenty-eighth canon.<sup>61</sup>

It may be interesting to note, en passant, the steps by which Rome accepted the twenty-eighth canon. In the twenty-first canon of the eighth ecumenical council held at Constantinople in 869-870 the Patriarch<sup>62</sup> of Constantinople is put in second place after the Pope of Rome. Then follow the patriarchs of Alexandria, Antioch and Jerusalem respectively.<sup>63</sup> This would seem, however, to be only an indirect and implicit concession by Rome to the claims of Constantinople, for in a letter to Michael Caerularius, the patriarch of that city, in 1053 Leo IX still insists on the sixth canon of Nicaea.<sup>64</sup> The next step was taken in the twelfth ecumenical council, i.e. the fourth Lateran Council, held at Rome in 1215, when the second place (i.e. first after Rome) was clearly given to the Patriarch of Constantinople.<sup>65</sup> But this

<sup>55</sup> Dom John Chapman, O.S.B., "The Growth of the Patriarchates," *Studies in the Early Papacy* (New York: Benziger Bros., 1928), 24. Jugie, *Le Schisme Byzantin*, 17, 18.

<sup>56</sup> Mansi, *op. cit.*, II, 670, 71.

<sup>57</sup> Pierre Batiffol, *Le Siège Apostolique* (Paris: Victor Lecoffre, 1924), 567, note 5, believes that the Pope following the advice of his chargé d'affaires at Constantinople, Bishop Julian de Cos, could have come to terms with the see of Constantinople. This view is rejected energetically by Jugie, *Le Schisme Byzantin*, 19.

<sup>58</sup> Migne, PL, LIV, 991-97.

<sup>59</sup> *Ibid.*, LIV, 997-1002.

<sup>60</sup> *Ibid.*, LIV, 1001-1009.

<sup>61</sup> *Ibid.*, LIV, 1027-1032.

<sup>62</sup> The title "patriarch" was used after 451. See Cobham, *op. cit.*, 53-59.

<sup>63</sup> Mansi, *op. cit.*, XVI, 174.

<sup>64</sup> Migne, PL, CXLIII, 764.

<sup>65</sup> Mansi, *op. cit.*, XXII, 989-992. Francis Dvornik, *The Photian Schism* (Cambridge: University Press, 1948), 292, thinks that Rome's recognition of Constantinople goes back to the tenth century when the passage from Justinian's *Novel* giving Constantinople second place was included in the *Anselmo Dedicata*.



was no concession made to the Greek Church. Eleven years before, April 13, 1204, the Fourth Crusade had captured Constantinople and established the Latin Empire of the East. While across the Bosphorus a Byzantine state was organized and a Greek patriarchate set up,<sup>66</sup> in Constantinople a Latin patriarchate was established.<sup>67</sup> It was, then, the Latin patriarch<sup>68</sup> who was recognized by the Council of the Lateran. The ecclesiastical prestige of Alexandria and Antioch had been greatly lowered by the invasions of the Arabs and particularly of the Turks. Once the crusades had failed, these two sees, now, as it would seem, permanently in the midst of a non-Christian population, could no longer claim to outrank Constantinople. Rome, then, accepting a *fait accompli* and as the crown of the union of the Latin and Greek Churches effected in the ecumenical council of Florence in 1439 finally in that council gave the Patriarch of Constantinople second place.<sup>69</sup> This time he was the Greek patriarch. With the disappearance of the Latin Empire of the East in 1261 the Latin patriarch had left Constantinople.

We might now consider the permanent results of the Council of Chalcedon. From the point of dogma the council, of course, did not decree anything new, that was not already in the deposit of faith and in the devotional life of the faithful. But by its dogmatic decrees in clear-cut language the council showed to all gentiles, heretics, and those faithful who were exposed to heretical influence, what exactly the faith is: that Christ is truly and really man just as He is truly and really God, that is, that He has a complete human nature like unto ours, sin alone ex-

<sup>66</sup> A.A. Vasiliev, *Histoire de l'Empire Byzantin* (2 vols., Paris: Editions A. Picard, 1932), II, 177, 219, 220. Georg Ostrogorsky, *Geschichte des Byzantinischen Staates* (Munich: C.H. Beck'sche Verlagsbuchhandlung, 1940), 304, 305.

<sup>67</sup> An account of the ecclesiastical relations between the Greeks and the Latins and the modifications made by the latter in Greek ecclesiastical organizations is in Robert Lee Wolff, "the Organization of the Latin Patriarchate of Constantinople, 1204-1261," *Traditio* (New York), VI (1948), 33-60.

<sup>68</sup> Details on the Latin patriarchs, 1204-1261, can be found in Leo Santifaller, *Beiträge zur Geschichte des Lateinischen Patriarchats von Konstantinopel (1204-1261) und der venezianischen Urkunde* (Weimar: Verlag Hermann Böhlau Nachfolger, 1938), 17-45.

<sup>69</sup> Mansi, *op. cit.*, XXXa, 1034.

cepted.<sup>70</sup> This is the dogmatic basis of all the devotions to the humanity of Christ, such as the devotion to the Five Wounds, the Sacred Face, the Sacred Heart, etc. Runciman states "the theological issues at stake in the Monophysite controversy were comparatively small—the difference between One Nature and Two Indivisible Natures—but the political issues were enormous."<sup>71</sup> We may well take exception to the first part of this statement. There is all the difference in the world between what is true and what is not true. Moreover, the Balkan Peninsula and Russia received Christianity from Byzantium.<sup>72</sup> It surely is of no little importance for the history of Christianity and European culture that the religion accepted in those countries should be the true Christian religion, not a false one. We know what great evils resulted in the West and in Africa from the fact that the different Germanic nations, with the exception of the Franks, received an Arian Christianity.

In its effort to safeguard dogma the Council of Chalcedon brought to an end the wide-spread unity of the Church in the East. True, after the Council of Ephesus in 431 the Nestorians grew and flourished, but this was outside of the empire, in Persian territory, where they had taken refuge. The Monophysites, on the other hand, remained within the empire—in Syria, Mesopotamia, Asia Minor, Armenia and especially Egypt. Chalcedon was the touchstone of orthodoxy. Those who refused to receive its dogmatic decrees were considered heretics. The West has preserved this distinction, for even today the term "orthodox" is still used in connection with those churches—e.g. Greek Orthodox, Russian Orthodox—that, although not in union with the See of Peter, accepted and still accept the Creed of Chalcedon. After the council many of the Syrian and Egyptian bishops and a large number of the monks of those countries felt that the dogmatic decree of the council was in opposition to the thought and the language of St. Cyril expressed especially in his *Anthe-*

<sup>70</sup> The ascetical consequences of this doctrine, especially as expressed in the words of St. Leo's "Tome," are given in Emile Mersch, S.J., *Morality and Mystical Body*, translated by Daniel F. Ryan, S.J. (New York: P.J. Kennedy & Sons, 1939), 77-84.

<sup>71</sup> Steven Runciman, *Byzantine Civilization* (London: Edward Arnold & Co., 1948), 116.

<sup>72</sup> See Steven Runciman, "Byzantium and the Slavs"; Baron Meyendorff and Norman H. Baynes, "The Byzantine Inheritance in Russia," in *Byzantium* (Oxford: At the Clarendon Press, 1948), 338-391.



matisms, and, therefore, somewhat akin to Nestorian doctrine. Moreover, for the Egyptians especially, the condemnation of Dioscorus, who was the patriarch of Alexandria and who, incidentally, had held for the Anathematisms in the Robber-Council, was a severe blow to their national pride. Clerics of strong anti-Chalcedonian views, Peter the Fuller<sup>73</sup> and Timothy Aelurus,<sup>74</sup> were raised to the sees of Antioch and Alexandria respectively. From the last quarter of the fifth century the emperors at Constantinople endeavored to save the unity of the Church—and that of the empire—by efforts to reconcile the Monophysites,<sup>75</sup> until the problem ceased when in the first half of the seventh century Syria and Egypt passed under Arab domination. It was during the reign of the early emperors after Chalcedon, Zeno (474-491) and Anastasius (491-518) that Monophysitism became entrenched in Antioch and Alexandria. Zeno issued the "Henoticon," an effort at union, that in effect amounted to a negation of the Council of Chalcedon. Anastasius frankly espoused Monophysitism.

When finally a strong, orthodox dynasty—the Justinian Dynasty—came into power in Constantinople in 518 it was too late. Egypt was lost to orthodoxy and remained Monophysite. In the second half of the sixth century the Jacobite Church, called after James Barabai, came into existence, an independent Monophysite Church which spread throughout the East but was especially strong in Syria, Mesopotamia and Asia Minor.<sup>76</sup> Today the Monophysite Churches number around seven million faithful. There are three large divisions: the Syrian Jacobite and Malabar

<sup>73</sup> Robert Devresse, *Le Patriarcat D'Antioche* (Paris: Librairie Lecoffre, 1945), 65-68.

<sup>74</sup> Theodor Schnitzler, *Im Kampfe um Chalcedon* (Rome: Gregorian University, 1938), 9-15.

<sup>75</sup> The main attempts were the affair of the Three Chapters and, in an effort to reconcile the Monothelites, the "Ecthesis" under Heraclius and the "Type" under Constans II. The Three Chapters occasioned the fifth ecumenical council (second of Constantinople) in 553 and the Monothelite controversy the sixth ecumenical council (third of Constantinople) in 680-81. See P.J. Pargoire, *L'Eglise Byzantine de 527 à 847* (Paris: Victor Lecoffre, 1923), 36-166, and L. Duchesne, *L'Eglise au VI Siècle* (Paris: Ancienne Librairie Fontemoing et Cie., 1925), 174-218; 391-485. For the role played by the Blues and the Greens in the Monophysite conflict see F. Dvornik, "The Circus Parties in Byzantium," *Byzantina Metabyzantina* (New York), I (1946), part I, pp.125-130.

<sup>76</sup> Devresse, *op. cit.*, 75-92.

Jacobite Churches that follow the Antiochene rite, the Coptic and Ethiopian Churches that follow the Alexandrian rite, and, finally, the Armenian Church.<sup>77</sup>

This split in ecclesiastical unity brought on the disruption of the Byzantine Empire. For Syria and Egypt Monophysitism was a rallying point for national feeling in opposition to the claims of an emperor who represented a foreign culture. No matter how many efforts were made by Constantinople for conciliation through religious compromise, the peoples of these countries were in opposition to the central government. Especially was this the case after the time of Justinian, whose dynasty was strictly orthodox and whose policy was to maintain orthodoxy. Hence, when the Arabs, who were known for their religious tolerance, invaded Syria and Egypt, they found a population favorably disposed to them.<sup>78</sup> Actually when Alexandria was recaptured in 646 by the Arabs—and Egypt thus lost forever to Byzantium—the Coptic population with the Patriarch Benjamin at its head willingly subjected themselves to the new conqueror.<sup>79</sup>

But while Byzantium, by the loss of Syria and Egypt, ceased to be an empire, it began to be a nation.<sup>80</sup> Because it was limited practically to Asia Minor it had unity of territory, of language and of religion. It became largely a Greek state. The results for religion were important.

The Empire became coterminous with the Patriarchate of Constantinople, except for certain districts under the Roman See, which were transferred to Constantinople by Leo the Isaurian. Henceforth the Patriarch of Constantinople was unquestioned head of Eastern Christendom.<sup>81</sup>

The spirit of nationalism, increased now by opposition to a West where after the year 800 Charlemagne, a "barbarian," had taken over the territory once held by Byzantium—this spirit of nationalism invaded the Church and prepared the way for final separation of the Eastern Church from the See of Rome.

We shall finally consider the effects of the twenty-eighth canon. Directed against the patriarchal rank of Rome this canon, if taken textually, has a heretical sound. The principle, "the fathers

<sup>77</sup> Donald Attwater, *The Christian Churches of the East* (2 vols., Milwaukee: Bruce Publishing Co., 1946-1947), II, 199-258.

<sup>78</sup> Vasiliev, *op. cit.*, I, 276, 278, 286.

<sup>79</sup> Ostrogorsky, *op. cit.*, 72.

<sup>80</sup> Louis Bréhier, *op. cit.*, 74, 75.

<sup>81</sup> Runciman *Byzantine Civilization*, 110.



conceded to the See of Old Rome its privileges on account of its character as the imperial city," implies that the rank of the See of Rome is ecclesiastical, not apostolic; whereas, the bishops of Rome hold not only the primacy of jurisdiction but also patriarchal rank not by reason of any council—that had never actually existed—but from Peter, the Prince of the Apostles. Toumanoff<sup>82</sup> shows that in the Byzantine Church there were always opposite trends, orthodoxy with devotion to the See of Rome and unorthodox views with caesaropapism; the latter was nowhere better exemplified than in this council. Now, the Council of Chalcedon, apart from this twenty-eighth canon, gave several proofs of its respect for and dependence on the divine supremacy of the See of Peter.<sup>83</sup> The canon, then, must be taken in its context. But, as Jugie<sup>84</sup> points out, with the passing of time the expressions of fidelity of the council towards the Holy See were forgotten or passed over, and the canon taken out of its context was considered in the stark sense of the words. Due to Pope Leo's protest the canon was not included in early Latin or Greek collections of the canons before the ninth century. But we note that the canon was used by Acacius, the patriarch of Constantinople, in 484 in his struggle against Rome,<sup>85</sup> and was included by Justinian in his *Novels* in 545.<sup>86</sup> It was renewed by the Trullan or Quinisext Synod—so hostile to Rome—in 692.<sup>87</sup> After the definitive schism<sup>88</sup> and especially after the Crusades and the anti-Roman feeling engendered by them it was used against the divine primacy of jurisdiction of Rome.<sup>89</sup> To-day,

<sup>82</sup> Cyril Toumanoff, "Caesaropapism in Byzantium and Russia," *Theological Studies* (Woodstock, Maryland), VII(1946), 219.

<sup>83</sup> See Luke Rivington, *The Roman Primacy* (London: Longmans, Green and Co., 1899), 350-364.

<sup>84</sup> *Le Schisme Byzantin*, 16.

<sup>85</sup> Mansi, *op. cit.*, VIII, 53-59.

<sup>86</sup> *Corpus Iuris Civilis* (3 vols., Berlin, 1877-1912), III, Novella 131, caput 1, pp.654,55.

<sup>87</sup> Mansi, *op. cit.*, XI, 959.

<sup>88</sup> It has been commonly held by historians that the excommunication of Michael Caerularius by Cardinal Humbert on July 16, 1054 marks the definitive break with Rome. The finality of this position may now be doubted.

<sup>89</sup> See e.g. Nilus Cabasilas (died circa 1361), archbishop of Thessalonica, in his *De Primatu Papae* in *Migne*, PG, CXLIX, 702,03. For exaggerated interpretations of this canon see references in J.Hergenröther, *Photius, Patriarch von Constantinopel, sein Leben, seine Schriften und das griechische Schisma* (3 vols., Regensburg, 1867-1869, I,p.75, note 145.

while Rome is given the primacy of honor,<sup>90</sup> as in the twenty-eighth canon, the primacy of jurisdiction is denied her;<sup>91</sup> and Constantinople is ranked first before the other patriarchates of the East.<sup>92</sup>

The twenty-eighth canon proved to be a two-edged sword. As New Rome had succeeded to Old Rome, because Constantinople had become the imperial city; so, when Constantinople fell to the Turks in 1453, Moscow considered herself the Third Rome.<sup>93</sup> In accordance with this view the primate of Russia, the metropolitan of Moscow, was elevated in 1589 to the rank of patriarch. But the application of the principle did not end here. With the disappearance of the Russian Empire in 1917 Rumania, which contains the second largest national Orthodox Church, desires to succeed to the religious mission of Russia. Bucarest, where a new national patriarchate was created in 1925,<sup>94</sup> considers herself the heir of Constantinople and Moscow.<sup>95</sup> The close of dependence of Church and State in the old Eastern Roman Empire, as seen in the twenty-eighth canon, has resulted in new independent orthodox churches coming into existence as new states emerged, until to-day the Orthodox Church is a federation of nineteen separate orthodox churches.<sup>96</sup>

After this short study of the Council of Chalcedon and its religious and political results I think we can subscribe to the words of Vasiliev: "Ce concile devait avoir une importance capitale pour toute l'histoire ultérieure."<sup>97</sup>

<sup>90</sup> Sergius Bulgakov, *The Orthodox Church* (London: Centenary Press, 1935), 92. See also the words of Photios II, the patriarch of Constantinople, cited in Attwater, *The Christian Churches of the East*, II, 160.

<sup>91</sup> Bulgakov, *op. cit.*, p.92. According to Frank Gavin, *Some Aspects of Contemporary Greek Orthodox Thought* (Milwaukee: Morehouse Publishing Co., 1923), 248, bishops are all equal *jure divino*. Only *jure ecclesiastico* are some of them patriarchs. Hence the Pope enjoys no divine primacy.

<sup>92</sup> Bulgakov, *op. cit.*, p.109. Gavin, *op. cit.*, 248.

<sup>93</sup> Meyendorff and Baynes, *op. cit.*, 384,85. On this point see the lively controversy between Mgr. Chrysostom, Metropolitan of Zante, and the Russian canonist Professor Troïtsky, reporter in *The Eastern Churches Quarterly* (London), VIII(1949), 249,250.

<sup>94</sup> Rev. Père Janin, *The Separated Eastern Churches*, translator by Canon P. Boylan (London: Sands & Co., 1933), 153.

<sup>95</sup> Attwater, *The Christian Churches of the East*, II, 105,106.

<sup>96</sup> *Ibid.*, II,6.

<sup>97</sup> Vasiliev, *op. cit.*, I, 134.



# BIBLIOGRAPHY OF UNITED STATES CHURCH HISTORY, 1951

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This bibliography consists of a selection of articles dealing with the history of the Church in continental United States, and is limited to the publications appearing in 1951, or those which have come to attention during the past year. As all such efforts, it is necessarily incomplete—information concerning articles of value not listed will be appreciated by the compiler.

The teacher of history, from elementary school through graduate work, will find items of value in a bibliography of this type. A new light on some phase of the story of the Church will help enliven a class, and will further the research toward the solution of many yet untold incidents in the story of Catholicism in America.

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\*Boehmer, Henry 1869-1927. Prot. Theol. and Hist., author of biography of Ignatius and brief account of Order.

\*Bolland, John van, Flemish hagiologist, initiator of *Acta Sanctorum*. 1596-1665. Gave name to Bollandists. H. Delehaye

S. J., *A travers trois siècles. L'oeuvre des B. 1615-1915* (Brussels 1920), *Les Acta Sanctorum des Études* 158-160 (1919) six articles; P. Peeters S.J., *Figures bollandiennes contemporaines* (Brussels 1948). Works by eminent Bollandists that set forth scholarly activity of over three centuries. A. Gwynn S.J., *The Bollandists. Past and Present*, *Studies* (1946) 53-62.

\*Bombay. Jesuit Mission. Gen. Hist. Rodrigues. (from c. 1550); restored Society 1854: A. Vâth S.J., *Die Deutschen Jesuiten in Indien* (Regensburg 1920). Accurate account, deals with period 1854-1920.

\*Borgia (Borja), Francis St. 3rd General of the Order. First Jesuits came to Spanish colonies in America (Florida). 1510-65-72. Brodrick, O. and especially P.; Astráin II; P. Suau S.J., *St. François de B.* 2 vols. (Paris 1905). The most complete and scholarly life. M. Yeo, *The Greatest of the Borgias* (London 1936). Written in her usually brilliant style; on the whole reliable. Own writings are found in the MHSI; for legends concerning him see Duhr J. 884 ff.

\*Borromeo, Charles Card. St. and the Js. 1538-84. Italian ecclesiastical reformer. L. Pastor, *Charakterbilder katholischer Reformatoren des XVI Jahrhunderts* (Freiburg 1924); Mons. A. Ratti (Pius XI), *S.C.B. e gli Esercizi di S. Ignazio* (Gozzano 1930); M. Yeo, *The Prince of Pastors, C.B.* (London 1938).

\*Boscovich, Roger. 1711-1787. Dalmatian scientist, mathematician and philosopher. H. V. Gill S.J. *R.B. . . . Forerunner of Modern Physics* (Dublin 1941). Smv. I 1828-50; Mid-Am. 20 (1938) 284-291; B. Jansen S.J., *Deutsche Jesuiten-Philosophen des 18 Jahrhunderts in ihren Stellung zur neuzeitlichen Naturauffassung*. Zt. für kath. Th. 57 (1933) 384-410. Important study.

\*Bourdaloue, Louis. French court preacher of Louis XIV. 1632-1704. M. Lauras S.J., *B. sa vie et ses oeuvres*. 2 vols. (Paris 1881).

\*Brazil. Leite. Scholarly thorough; supersedes all works on Old Society in B.; bibliography well nigh exhaustive. Rodrigues.

\*Brébeuf, John St. one of eight N. Amer. martyrs. French. 1593-1649. Fouqueray IV-V; Jes. Relations; F. X. Talbot S.J., *Saint among the Hurons . . .* (New York 1949); J. J. Wynne S.J., *Jesuit Martyrs of N. A.* (London-N.Y. 1925); T.J. Campbell S.J., *Pioneer Priests of N. A.* 3 vols. (N.Y. 1910-14).

\*Briant, Alexander Bl. English martyr. 1556-81. Foley IV.

\*Britto, John de, St. Portuguese martyr in India. 1647-93. C. Moreschini, *Giovanni de B., missionario e santo* (Florence 1943).

\*Broet, Paschase, one of the companions of Ignatius from Paris days. French. 1500-62. Fouqueray I. MHSI. J. Boero, *Vita del servo di Dio, P.P.B. della C. di G.* (Florence 1937).

\*Brzozowski, Thaddeus. 19th General of the entire Order and 1st of the Restored. Pole. 1749-1814-20. *Lib. Saec.*; Gen. Hist.

\*California [Under K's in Koch; so with many other entries in C]. For Old Society see Decorme (California in Old is restricted to Lower California); Restored Society: no complete account. [See Accolti] Garraghan. Numerous reference in J. McGloin S.J., *Eloquent Indian . . . James Bouchard, Calif. Jesuit* (Stanford 1949).

\*Camell, George, Czech brother. 1661-1706. Missionary in Philippines. Infirmarian at Manila College; botanist; sent many specimens of plants to Europe. Linnaeus named camellia after him. Huonder. Smv. II 578-80.

\*Campion, Edmund Bl. 1540-81. Eng. Martyr. Foley. E. Waugh, *Edmund C.* London 1935) Brilliant life by noted novelist.

\*Canada. Old Society: Fouqueray, Jesuit Relations [See under various Canadian martyrs, as Brébeuf]; restored Society: E. Lecompte S.J., *Les Jésuites au Canada 1842-1914* (Montreal 1920). Also: A. Carayon S.J. *Premières Missions des Jésuites au Canada* (Poitier 1864); C. de Rochemonteix S.J., *Les Jésuites de la Nouvelle France au XVIIe siècle*, 3 vols. (Paris 1895-6); Id., *Les J. de la N. F. au XVIIIe siècle*, 2 vols. (Paris 1906).

\*Canisius, Peter St., Doctor of the Church, born in Nijmegen, now Holland 1521, d. 1597. The most complete and readable life is J. Brodrick S.J., *Life of St. P. C.* (London 1935); writings are found in O. Brausberger, see Part I. Pastor V-IX; Duhr I.

\*Cano, Melchior and the Jesuits. Spanish Dominican Theologian. 1509-60. Astráin I-II.

\*Carrafa, Vincent. Italian. 7th General. 1585-1646-49. Smv. II 708-12. Duhr II; Astráin V [North American Martyrs, Jansenism].

\*Carroll, John. American ex-Jesuit (due to suppression of the Order), founder of Georgetown, first Archbishop of Baltimore. Hughes; also his article, *Some Records of Archbishop Carroll's*



*relations with the Jesuits of Maryland*, Amer. Cath. Hist. Researches 9 (1892) 107-9.

\*Cataldo, Joseph. Italian. Missionary in Western U.S. and Alaska. 1837-1928. [Consult Alaska, Oregon Province]

\*Catherine II of Russia (C. the Great) and the Js. 1729-62-96. Zаленский R.B.; *Lib. Saec.* ch. I.; Gen. Hist.

\*Caussin, Nicolas, Confessor of Louis XII. 1583-1651. C. Rochmeonteix S.J. N.C. (Paris 1911). Fouqueray V.; Gen. Hist.

\*Centurione, Aloysius, Italian, 17th General. 1686-1755-57. Gathering of the storm against the Order. Pastor XVI, part 1.

\*Cerdeña, Juan Luis de la, Spanish philologist, grammarian and renowned editor of Virgil 1558-1643. Smv. II 985-90; X22.

\*Ceylon. First Jesuits 1545. Gen. Hist.; Perera; L.M. Zaleski S.J., *La Mission de Trincomalie à Ceylon en 1934* (Batticoola 1934). Current history: Jesuit Missions Magazine.

\*Chabanel, Noel St. French martyr of North America. 1613-49. See references under Brébeuf and Canada.

\*Chaise, François de la Confessor of Louis XIV. 1624-1709. Pastor XIV; Brucker. Gen. Hist. Legendary: Duhr J. 675 ff.

\*Charlevoix F.X. French historian of the missions. 1682-1761. Smv. II 1075-80. C.E. III. Commissioned by Louis XV to explore St. Lawrence and Lakes as also Lower Mississippi.

\*Chaumonot, Peter. 1611-93. French missionary in Canada; contemporary of martyrs and continuator of their apostolic labors. [Brébeuf; Canada]

\*Chile. Hernández; Enríquez; Astráin IV-VII; Pérez; M. de Olivares S.J., *Historia de la Compañía de Jesús en Chile* (Santiago 1874).

\*China [See various mission centers, as Peking; individual missionaries as Ricci, Verbiest]; Pfister is on the whole most reliable and scholarly; for recent years, besides *Lib. Saec.*, most helpful are the missionary magazines of the Provinces which have missions there, as Lyons, Ireland, Portugal, France, Champagne, California and the others. Pastor for entire period prior to the suppression correlates with general ecclesiastical history; good general account in C.E.

\*Choiseul, Étienne F. de (in early life Comte de Stainville) and the Jesuits. 1715-85. Instrumental in effecting expulsion of the Order from France in 1764. C.E. III; Pastor XVI, part 1.

\*Clavius, Christopher, German mathematician and astronomer, under Greg. XIII reformer of the calendar. 1538-1612. Smv. II 121-33; Duhr II, 2.

\*Clement VIII, Pope, and the Js. 1536-1592-1605. Pastor XI; Astráin III. [Clementine edition of the Bible; Controversy on Grace]

\*Clement XIII, Pope, and the Js. 1693-1758-1769. Promoted foreign missions; defended and approved the Jesuits anew. Pastor XVI, part 1. Gen. Hist.

\*Clement XIV, Pope, and the Js. 1705-69-74. Under pressure of the Bourbon sovereigns suppressed the Order July 21, 1773. Gen. Hist.; Pastor XVI, part 2 (by far the best account thus far published) [See Suppression, Ricci].

\*Clorivière, Pierre 1735-1820. French. Founder of the restored Order in France. Burnichon I; *Lib. Saec.* pp. 42-43.

\*Codure, John. French. 1508-41. One of Ignatius' first companions. Fouqueray I; letters in MHSI.

\*Coimbra, Portugal. Rodrigues; Burnichon I; Gen. Hist.

\*Colombia. Astráin II-VII; Pérez; Hernández; D. Restrepo S.J., *La C. de J. en C.* (Bogotá 1940).

\*Claver, Peter, St. Spanish apostle among negro slaves, esp. Cartagena in South America. 1580-1654. C.E. XI 763; Astráin V; A. Goodier S.J., *A Hidden Saint*, Month 154 (1929) 289 ff.; M. Yeo, *Green and Pleasant Land*, Month 173 (1939) 339 ff.

\*Colombière, Claude de la, Bl. 1641-82. French apostle of the Sacred Heart devotion. Fouqueray; Smv. II 1311-17.

\*Consalvi, Ercole and the Js. 1757-1824. Italian Cardinal and Secretary of the State under Pius VII. Promoted restoration of the Order. *Lib. Saec.* pp. 60 ff; Gen. Hist. Schmidlin I. [Restoration]

\*Constitutions, see part I.

\*Cordara, Julius. Italian. 1704-85. Last official historian of the Old Society. Dealt with generalate of Vitelleschi 1616-33. Smv. II 1411-33. Civ. Catt. 1931 IV 453-70; Pastor XVI, part II.

\*Crétineau-Joly, Jacques 1803-75. French publisher. Compiled 6 vols. of popular account of Order; against wish of General, Roothaan, dealt with contemporary events. Account is more apologetic than scientific. Burnichon I. See part I.

\*Criminali, Antonio. Italian. First martyr of the Order. 1520-49. Tachi Venturi; Gen. Hist.

\*Czerniewics, Stanislaus. Pole. First general vicar of the Order in White Russia during the general suppression. 1728-82-85. *Lib. Saec.*; Zalenski, R.B.; Gen. Hist.

\*Dachau, Upper Bavaria. Nazi concentration camp where nu-

merous Js. were imprisoned and died. P. Van Gestel S.J., *Jesuits in Bonds of D.*, W.L. 76 (1947) 107-129. Authentic account by Dachau prisoner, now Assistant for German Assistancy.

\*Daniel, Anthony St. 1598-1648. N. Am. martyr; see ref. under Brébeuf.

\*Daniel, Gabriel. 1649-1723. French. Official historian of Louis XIV. Smv. II 1795-1815.

\*Deharbe, Joseph. German. 1800-71. Author of popular catechisms.

\*Delehay, Hippolyte. Belgian. 1859-1941. Bollandist. [Bollandists]

\*Descarte, René and the Js. 1596-1650. French mathematician and philosopher educated at Jesuit college Henry IV at La Flèche. Fouqueray V; C. de Rochemonteix, *Un collège de jésuites . . .* (Le Mans 1889) I 60-89.

\*De Smet, Peter J. Belgian missionary in USA. 1801-73. Garaghan; also his *Chapters in Frontier History* (Milwaukee 1934); P. Donnelley S.J. *Father P.J. De S: Ambassador to the Indians*, Historical Records and Studies 24 (1934) 7-142; E. Laveille S.J., *The Life of Father De S. . .* (N.Y. 1915) Translation from the French. Considerable research now in progress in regard to life and work of De Smet.

\*Dilligen. Gen. Hist.; Duhr I-IV.

\*Dogma, Jesuits and. D.Th. C. VIII, 1043-69; Smv. X 103-187; 606-611; 651-9; Heimbucher.

\*Domenech, Jerónimo. Spanish apostolic worker. 1516-92. Collaborated with Faber and Laynez in Italy before approbation of Order. Astráin I-III.

\*Dominus ac Redemptor. Brief of suppression by Clement XIV, July 21, 1773. Pastor XVI, part II; Duhr J. 404-54. Text is in Institute of Order, I 313-28.

\*Doyle, William. Heroic Irish Chaplain in First World War. 1873-1915. Complete scholarly account is A. O'Rahilly, *Father W.D., S.J.*, 2ed. (London 1920); brief accurate account is J. Brodrick's chapter (pp. 316-336) in F.J. Sheed, *The Irish Way* (London 1932).

\*Dreyfus affair blamed on the Js. Duhr J. 395 ff. [Dreyfus, Alfred, French Army Officer. 1859-1935].

\*Duhr, Bernard. 1852-1930. Historian of Old German Assistancy; see Part I. Life and bibliography: J. Teschitel S.J. in AHSI 13 (1944) 132-164.



\*Du Vergier de Hauranne, Jean (Better known to history as St. Cyran) and the Js. 1581-1643. French Jansenist leader. D. Th.C. IV 1967-75 Fouquieray IV-V; Gen. Hist.

\*Ecuador, ancient name Quito. Astráin IV-VII; *Lib. Saec.* under *Aequator*. See references for South America in part I.

\*Ehrle, Francis, Cardinal. Historian, Vatican Librarian. 1845-1934. *Ecclesiastical Review* 94 (1936) 113-143; Schmidlin III.

\*Elizabeth, Queen of England, and the Js. 1558-1603. Pastor IX-X; Duhr J. 842-3. [England]

\*England. Foley; Pastor X-XVI; Gen. Hist. *Lib. Saec.* (under Anglia).

\*English College in Rome. Foley II; Pastor IX Cardinal Gasquet, *A History of the Venerable E.C. in Rome* (London 1920) [Allen].

\*Encyclopedists work for destruction of Church and Order. Koch.

\*End, (The), justifies the means [In Koch under *Zweck, Der, heiligt die Mittel*], falsely attributed to the Js. in the sense that a good end justifies the use of evil means. Refuted countless times. Duhr J. 542.

\*Epitome Instituti Societatis Jesu. Koch.

\*Erasmus, Desiderius and the Js. c. 1466-1536. Dutch scholar, Renaissance leader. Astráin I; R. García Villoslada S.J., *S. Ign. de L. y Erasmo . . .* Estudios Eclesiásticos 16 and 17 (1942-43).

\*Exercises, Spiritual. Text with numerous pertinent documents in MHSI. New edition in MHSI now in preparation. Most recent and readable English text is: *The Spiritual Exercises of St. Ignatius. A New Translation Based on Studies in the Language of the Autograph*. By Louis J. Puhl S.J. (Westminster, Maryland 1951); an excellent study is A.Brou S.J., *Les Exercices spirituels de St. Ign. de L.* (Paris 1922) for refutation of Bremond see J.J. Daly S.J. *The Jesuit in Focus* (Milwaukee 1940).

\*Favre (Faber), Peter Bl. 1506-46. Savoyard. One of early companions along with Francis Xavier of Ignatius at Paris. First Jesuit in Germany. Duhr I; Fouquieray I; Tacchi Venturi II; Brodrick O; Gen. Hist. Writings in MHSI (*Monumenta Fabri*); Smv. IV, 1657.

\*Ferdinand I, Emperor, and the Js. 1503-58-64. Duhr I; Gen. Hist.

\*Ferdinand II, Emperor, and the Js. 1578-1619-37. Duhr II; Gen. Hist.

\*Ferdinand III, Emperor, and the Js. 1608-37-57. Duhr II,2; Gen. Hist.

\*Finn, Francis. American fiction writer for youth. 1859-1928. W.L. 58 (1929) 119-123. Short accurate account. D. A. Lord, S.J., *F.F., S.J., The Story of his Life* (New York 1929).

\*Fischer, Joseph. German. World famous cosmographer and editor of Ptolemy. 1858-1944. C. Craigie, *Father J. F.*, Historical Records and Studies 29 (1938) 72 ff.

\*Florida. Old Society. Beginnings: F. Zubillaga S.J., *Monumenta Floridae Antiquae* in MHSI (vol. 69) (Rome 1946); Id., *La Florida . . .* (Rome 1941); M. Kenny S.J., *The Romance of the Floridas . . .* (New York 1934).

\*Foley, Henry. 1811-1851. English laybrother. Historian, compiler of *Records of Eng. Province of the S. of J.*; see part I.

\*Fortis, Aloysius. 1748-1820-29. Italian. 20th General, 2nd after the Restoration. *Lib. Saec.*; Gen. Hist.

\*Fouqueray, Henri. 1860-1927. Historian of French Assistancy; see pt. I.

\*Franzelin, Johann Card. German. Historian and Theologian. 1816-86. Smv. III 950-1 D. Th. C. VI 1920; C.E. VI 242; *Lib. Saec.* 199 ff., 431.

\*Fribourg, Switzerland Duhr I-IV; Burnichon II [Cansius]

\*Freemasons and the Js. (Under *Freimaurerei* in Koch; Duhr J index).

\*Friedrich (Frederick) II (the Great) and the Js. 1712-40-86. Duhr IV; AHSI 2 (1932) 281-291.

\*Gagliardi, Achille. 1537-1607. Italian ascetical writer. Smv. III 1095 ff. P. Pirri S.J., AHS 20 (1951).

\*Galileo Galilei and the Js. 1564-1642. Brodrick, *Bellarmino*; H. Grisar S.J. *Galileistudien*, 1882; Id. *Die Galilei-Prozess* 1909; P. de Vregille S.J., *G. et les Jesuites*, Pastor XIII.

\*Gallifet, Joseph de, French apostle of the devotion to the Sacred Heart. 1663-1749. [Colombière his spiritual director] Smv. III 1124-31; Guilhermy.

\*Gallicanism and the Js. Gen. Hist.; Fouqueray esp. IV; Burnichon; Pastor, esp. XIV, 2 and XVI, 1.

\*Garnet, Henry 1553-1606. English missionary and martyr, accused of implication in the gunpowder plot (q.v.) C.E. VI 386; Pastor XII; Foley IV.

\*Garnet, Thomas, Bl. 1575-1608. English martyr. J. Pollen

S.J., *Protomartyr of Stonyhurst College*, Stonyhurst Magazine 1889, 334-82; C. E. VI 388.

\*Garnier Jean. French scientific ecclesiastical historian. 1612-81. D. Th.C. VI 1160-2; Smv. III 1228-32.

\*Garnier, Charles St. N. Am. martyr. 1606-49. [Canada, Old Society; Brébeuf].

\*Gautrelet, F.X. 1807-86. French. Founder of the Apostleship of Prayer. *Lib. Saec.*; Burnichon; Smv. III 1280-6.

\*Generals of the Order. List in Koch and *Synopsis* (column 619ff); biographical entry and references under respective names in this list.

\*Gerbillon, Jean. 1654-1707. French missionary in China. Pfister. [Peking].

\*Geronimo, Francis, St. Italian popular missionary. 1642-1715. Smv. III 1358; C.E. VI 218.

\*Gianfranceschi, Giuseppi. 1875-1934. Italian scientist (physicist and astronomer), director of Vatican radio. Mem.S.J. V, 77-82.

\*Glandorff, Franz Hermann. 1687-1763. German missionary in Mexico (Tarahumara). Decorme; P.M. Dunne S.J., *The Padre of the Magic Shoes*, Mid-Am. 24 (1942) 272-285

\*Grace, teaching on [In Koch, under Gnadenlehre] in Jesuit Order. Astráin IV (thorough discussion of historical controversy and doctrinal points at issue); Pastor XI; Brodrick, *Bellarmino*; also C.E.

\*Goa, India. Gen. Hist.; Rodrigues. [Francis Xavier].

\*Goes, Bento (Benedict) 1562-1607. Portuguese laybrother, missionary and explorer of central Asia. Smv. III 1529-30 [See references under Old Society in Asia, esp. Maclagan and Wessels.]. H. Bernard S.J., *Le Frère B. de G. chez les Musulmans de la Haute Asie (1603-1607)* (Tientsin 1934); W. Wessels S.J., B. de G. S.J. . . . Studien 75 (1910) two articles by specialists; Id., *The Grave of Brother B. de G.* AHSI 4 (1935) 337ff.

\*Goethe and the Jesuits. 1749-1832. John Henry, *Goethe and the Jesuits*, Thought 24 (1949) 449-465. Scholarly study.

\*González, Roch Bl. 1570-1628. Only native born Jesuit (Asunción, Paraguay) of the New World to be raised to the honors of the altar. Razón y Fe 104 (1934) 145-161.

\*Gonzaga, Aloysius St. 1568-91. Italian. Patron of youth. C. Martindale S.J., *The Vocation of Aloysius Gonzaga*, new ed. (London-N.Y. 1929).



\*Gonzales de Cámara, Luis, Portuguese. 1520-75. Took down Ignatius autobiography; text in MHSI.

\*González, Thyrsus. Spaniard. 13th General 1621-1667-1705. Smv. III 1591-1602; Astráin VI; Duhr III [Probabilism].

\*Gouda, Nicolas. 1515-65. Netherlander. Nuncio in 1562 of Pius IV to Mary Stuart. Brodrick, P.; Poncelet; Gen. Hist.

\*Goupil, René. 1607-42. French N. Am. martyr. [References under Canada and Brébeuf].

\*Gracián, Baltasar. 1601-58. Spanish littérateur, author of *El Criticón*. A. Bell, B.G. (London 1921); M. Batllori S.J., AHSI 18 (1949) 3-84.

\*Grammar in Jesuit system of education. Institute III (Ratio Studiorum); Constitutions part IV, c.5 and 12A. [See pedagogy, Alvarez].

\*Grandmaison, Léonce de. 1868-1927. Opponent of Modernism (q.v.) and author of one of the best accounts of the life of Christ. J. Lebreton S.J., *Le Père L. de G.* (Paris 1932); *Études* 192 (1927) 5-21.

\*Gregory XIII, Pope, and the Js. 1502-72-85. C.E. VII 1; Pastor IX.

\*Gregory XV, Pope, and the Js. 1554-1621-23. C.E. VII 4; Pastor XIII.

\*Gregory XVI, Pope, and the Js. 1765-1831-46. *Lib. Saec.* 184 ss. (see index); Schmidlin I.

\*Greek in Jesuit system of education. [Grammar, Pedagogy, Ratio Studiorum].

\*Grisar, Hartmann. German Historian (City of Rome, Life of Luther) 1845-1932.

\*Grodecz, Melchior Bl. 1584-1619. Hungarian martyr. (See Hungary) Corley, Ambrussi.

\*Gruber, Gabriel. 1740-1802-1805. Austrian. 4th General of surviving Order in Russia and Kingdom of Naples. Zalenski, R.B.; *Lib. Saec.*

\*Gunpowder plot [Koch under *Pulververschwörung*]. Pastor XII, 1; C.E. VII 81.

\*Gustavus II (Gustavus Adolphus) and the Js. 1594-1632. Duhr J. 202 ff.

(To be continued in the November issue)

## REVIEWS OF BOOKS

### MEDIAEVAL

*Ways of Medieval Life and Thought*, by F. M. Powicke. Boston. The Beacon Press. 1951. pp. 255. \$3.00.

This is a collection of fourteen essays and addresses written or delivered over the years since 1909. Only two are here printed for the first time. Eight have been rather heavily revised in the light of later research and reflection. They all illustrate the wide range of Prof. Powicke's erudition. Several are primarily of interest to specialists, such as those on Arthur of Brittany, Guy of Montfort, Simon of Faversham and the Pirates of Lundy Island, and we pass over them here.

In the essay on the fourth volume of Flach's *Origins of France* Prof. Powicke represents, apparently untouched, his evaluation of Flach's work. Though somewhat dated it is an eminently fair appreciation of a work too often condemned *in toto*. The essay is an excellent guide to an important work.

One of the essays of more general interest is that on England and Europe in the thirteenth century, delivered at the Harvard Tercentenary in 1936. Prof. Powicke tries to analyze his impression that England in the 13th century had "settled down" and "was able to cope with herself." He attributes this happy balance to the high level of public service, the political concern for the maintenance of the public well-being. This resulted from "the cooperation of lay and ecclesiastical minds in the affairs of state." The organization of the Church in England had not become the expression of an "estate" whose interests might be regarded as distinct from the general interest. The general will was expressed by responsible men meeting as the "communitas regni." Deliberation and consent became a principle of English political life. It suggests rather an organic than a contractual conception of the realm, one which relied more on experience than theory.

In a paper on the Medieval State he warns against defining it in terms of political categories. The medieval state was directed by moral considerations. He analyzes the meaning of the word *status* as "condition" with a sense of value. The king was under the moral law, not above it. Attached as it was to custom, it was not so bound by it as to be prevented from legislating. It was a "living changing yet continuous society" which had its own

"state" and traditions. The instability of the Moslem world arose from its rigid attachment to custom. The Christian world was not afraid to think, to profit by political experience, and to adjust itself to changing conditions.

There are four essays on medieval universities, a subject on which Prof. Powicke is a recognized authority. In the first he compares the studia generalia of Bologna, Paris and Oxford. A second describes university life and its problems in the light of the experience of the University of Paris in the middle of the fourteenth century. The third which discusses the role of the university in Church and society shows how the university was a function of Christian society. The "incessant exercise of the human reason is the greatest contribution made by the philosophers and theologians of the schools of Europe to their own world and to the world in which we live. The restored dignity to the human mind and made modern science possible."

James A. Corbett, University of Notre Dame.

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*The Monastic Constitutions of Lanfranc*, Translated from the Latin with Introduction and Notes by David Knowles. New York, Oxford University Press. pp. 345. 1951. \$3.50.

It will be remembered that Lanfranc came from the abbey of Bec in Normandy to aid William the Conqueror in reorganizing the English Church after 1066, and that he succeeded Stigand as archbishop of Canterbury. A theologian and administrator, he was acquainted with the monastic reform of the eleventh century. The work which David Knowles has edited with his unquestionable ability, was written by Lanfranc in his capacity as legislator for the community of monks at Canterbury, of which he had become abbot by becoming archbishop.

In modern times, it is somewhat confusing to apply the term *Constitutions* to the kind of directory, as Knowles calls it, which Lanfranc wrote. The Rule of St. Benedict itself is not a constitution in the sense of the term as it is used among Orders today. In its later use, current at the present time, the term designates the ascetical principles upon which an Order is designed to function. The Rule of St. Benedict itself presupposes, rather than expresses, a common fund of ascetical teaching, and gives practical directions, interwoven with abstract considerations, for the life of the monk. After the time of St. Benedict, there arose a great number of what today would be called "Customaries," to



regulate the social, liturgical, "legal" minutiae of monastic life. The term *Constitutiones* can be applied to these "customs" in the legal sense of directions rendered obligatory by the authority from which they emanate.

The translation and notes which Knowles has made can serve as a quite apt introduction into a knowledge of the daily life of the monk, as it was at least meant to be led, and as it largely was. An interesting study can be made of these constitutions together with the *Chronicle of Jocelyn of Brakelond*, which is again available in English, and which gives us an account of life at Bury St. Edmund's in the time of Henry II. Such a study would reveal the manner in which the abstract monastic ideals were reduced, intentionally and actually, to concrete reality in everyday detailed life, thus preventing the monastic vision from degenerating into mere sentimentality or formalism.

Joseph A. McCallin, Rockhurst College.

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*Boutell's Heraldry*, revised by C. W. Scott-Giles, M.A. New York. Frederick Warne and Co. pp. xii, 316. 1950. \$10.00.

Reverend Charles Boutell's *The Manual of Heraldry* first appeared in 1863 and his *English Heraldry* in 1867. Boutell's interest in heraldry was part of the nineteenth-century romantic interest in the Middle Ages, and hence his books are strongly tinged with a Walter Scott view of all things medieval. They did possess a wealth of information, however, that gave them the status of heraldic encyclopedias. They have gone through several editions and have several times been revised and adapted. V. Wheeler-Holahan brought out a volume in 1931 entitled *Boutell's Manual of Heraldry* which drew heavily on both of Boutell's works. Since Wheeler-Holahan was more interested in the modern practice of heraldry than in its historic aspects, he made extensive changes in his Boutell sources which considerably reduced the value of his book as a general reference work on heraldry.

This new volume by C. W. Scott-Giles entitled *Boutell's Heraldry* does four things: 1. it reinstates the solid historical and explanatory material from the original Boutell volumes; 2. it sifts out the romantic lore and simplifies the over-cumbersome expression of the original; 3. it includes new material and interpretations made available by recent scholarship; and 4. it adds some material related to the modern usages in heraldry. The

result is a very readable, orderly, and informative reference book on heraldry. Adding very substantially to its usefulness is the very complete glossary of heraldic terms in the rear of the book and the 446 black and white ink drawings and the 28 full-color plates.

This new edition of *Boutell's Heraldry* will be a handy source for the explanation of the heraldic material frequently encountered in historical and literary works. It should be added to the reference shelves of all college libraries.

M. B. McNamee, Saint Louis University.

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### MODERN

*The Emergence of the Great Powers, 1685-1715*, by John B. Wolf. (*The Rise of Modern Europe*, Vol. VII) New York. Harper and Brothers. 1951. pp. xv, 336. \$5.00.

The appearance of Professor Wolf's book adds another unit to *The Rise of Modern Europe* series that is designed to cover the period from the middle of the thirteenth century to the present. The author has well succeeded in fitting his particular study into the series, and at the same time he has written a work that independently covers the war-ridden thirty years from the Revocation of the Edict of Nantes to the death of Louis XIV.

The first portion of this volume is primarily devoted to politics and war, but before he finishes, Professor Wolf finds time to discuss the economic, cultural, and religious life of this age.

As the author appraises it, the generation immediately following 1685 sees the influence of war and politics bring about the establishment of great military and civil bureaucracies. This process was at work in many parts of Europe where the governments were gradually "assuming a characteristically modern shape." The Dream of the Universal Empire was ending and was being replaced by the Balance of Power.

In times such as our own, when vast spending for defense is the rule, Professor Wolf's chapter on "Economics and War" is especially interesting. He observes that the period around 1700 marked the end of cheap wars and that the "era of ever-increasing military establishments was at hand." Armies and navies were expanded, and armament bills mounted as the states now undertook to provide weapons, uniforms, and food for the men in service.

Professor Wolf apparently did prodigious reading in many languages in preparing this work, and it is regrettable that it had to be injured by a few wild statements. For example, in writing of the consequences of The Glorious Revolution, the author states that "England could seize the hegemony of Europe and lay the foundations of her great colonial empire." Foundations of her great colonial Empire! Even by 1685 England had established twelve of her thirteen American mainland colonies and was situated in the West Indies, the principles of Mercantilism had already been applied to the empire, nearly all of the major Acts of Trade and Navigation had been passed, and the Dutch had been eliminated as a competitor in North America.

And more than one early reader of this book was made unhappy when Professor Wolfe, wrote, "But with the emergence of heretical sects and the consequent dissolution of the Christian community, society had to grope for *other mythologies* \* \* \*" (italics mine).

This book concludes with an excellent bibliographical essay, but it suffers from a lack of maps. With the exception of an inadequate line map of Europe, circa 1700, in each of the covers, there are none. One wonders how meaningful references to "The great inland fortresses like Stuhlweissenburg and Temesvar" or to the capturing (by Louis of Baden) of Simontornya, Fünfkirchen, Dorda, and Kaposvar, are to American readers without detailed maps for reference purposes. In other words, this reviewer would applaud the elimination—if necessary—of some of the forty-seven illustrations (let us say of Maximilian-Emanuel of Bavaria or Suzanne in the Bath) that grace the book in favor of these most necessary maps.

Richard L. Beyer, Gannon College.

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*Studies in Italian Renaissance Sculpture*, by W. R. Valentiner.  
London. Phaedon Publishers. New York. Oxford University  
Press. 1950. pp. xi, 239. \$12.00.

This book is in no sense a systematic treatment of Italian Renaissance sculpture as a whole. It consists of a selection of studies on Italian Renaissance sculpture practically all of which appeared previously as magazine articles. Several of the studies, even when they are of major figures such as Leonardo da Vinci and Michelangelo, are concerned with rather minor works and rather peripheral points of interest; but there is a solid scholar-



ship, a balanced critical viewpoint, and an independence of judgment in all of them that we have come to expect in the art criticism of Mr. Valentiner.

Most commendable of all is the solid position he takes throughout the book in the matter of the Renaissance itself. He opposes the traditional Burckhardt concept of the Renaissance as a complete and sudden break with the medieval past and joins the more sane and objective modern scholars who see that the true story of the Renaissance was one of continuity from the Middle Ages with only a very gradual and at first superficial assimilation of classical feeling and forms.

The book is worth its price for the first two studies alone in which the author makes an extremely interesting analysis of the medieval deliberate use of frontal planes in painting and sculpture, and of the continuity of that practice far into the Renaissance period by even "high" Renaissance artists to communicate their feeling for the spiritual and the supernatural. He clearly analysis the high Renaissance emphasis on greater realism in moulding and perspective which were achieved at the expense of the spiritual insight and emotional intensity of medieval and early Renaissance art. He also shows how the medieval deliberate neglect of perspective and realistic plastic effects links the medieval technique with modern techniques in both sculpture and painting.

I know of nothing in the field of art criticism which gives the reader a better insight into the purpose of the medieval and early Renaissance painter and sculptor and into the relationship of the techniques of both painter and sculptor to that end than the first essay in this book entitled "Donatello and the Medieval Plane Relief." This study should help many readers who have had all their taste in art formed by the realism which has dominated art since the high Renaissance to approach medieval and early Renaissance art more sympathetically, and it should also help them to understand what modern artists like Matisse and Ronault are trying to do for Christian art. The Renaissance and the subsequent ages of naturalism took the soul out of art; some of the modern Christian artists are trying to put it back. And they are reverting to some of the same techniques which the medieval artists used to put it there in the first place.

Valentiner points out that these techniques have been used in every age and by all artists who have been interested in express-

ing the spiritual and the supernatural. "Thus the late Rembrandt and the late Donatello, both living in an epoch of realistic art, came, at the end of their lives, when the world beyond was as near to them as the world in which they lived, to a similar form of representing the supernatural [using frontal planes and suppressing realistic perspective]. It was the same form which the artists of the Middle Ages had found, after centuries of experimenting, as the most appropriate one for a spiritual expression of religion."

M. B. McNamee, Saint Louis University.

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*The Struggle for Sovereignty in England*, by George L. Mosse. Lansing. Michigan State College Press. 1950. pp. vi, 191. \$2.50.

This is one of the best of a number of studies that have appeared recently on various aspects of the constitutional struggle in England during the seventeenth century. Its purpose is to explain the emergence and gradual clarification of the idea of sovereignty and the effects of that development on earlier concepts of the constitution. The title may be a little misleading. The real struggle for sovereignty, as that term is here used, can hardly be dated before the meeting of the Long Parliament in 1640; and even at that time very few of those who were engaged in the struggle spoke or wrote in just those terms. This book is concerned, not with that struggle, but with the debate on the nature of law and of the English constitution, which went on with increasing bitterness from the reign of Elizabeth to about the period of the Petition of Right. Within those limits Mr. Mosse's work is very thorough. There can be few sources of any importance that have escaped his scrutiny; and his analysis of the many theories put forward in these years will be of value, not only to students of English history, but to all who are concerned with this intractable problem of sovereignty.

The central theme is the decline of the medieval doctrine of natural law, which set fairly definite limits to the authority of the ruler, and the substitution of a theory of the constitution which postulated, and indeed required the absolute and unlimited power of whatever individual or institution was recognized as sovereign. The formulation of such a theory almost inevitably provoked conflict; and in his later chapters Mr. Mosse examines the arguments employed by writers and speakers to vindicate the

claims of the crown, the parliament and the advocates of the common law. The lawyers figure prominently in this study. They continued to pay lip service to Sir John Fortescue, the last and perhaps the greatest of the medieval jurists; but to an increasing extent they dropped his concept of the law of nature and substituted a law of reason, of which they regarded themselves as the custodians and interpreters. Their conservatism was evident, and among the groups here dealt with they were the most reluctant to abandon traditional ideas and accept the new theory of the state, which placed the sovereign above the law. One of the best sections of the book is that which deals with the influence of Bodin, whose theories were taken over by English writers, and used at times in ways that would have astonished their author.

The least satisfactory chapters are those which deal with the contest between the crown and the house of commons in the reign of James I. Mr. Mosse follows the established but misleading practice of using the word parliament, when in fact he means the house of commons; and nowhere does he distinguish between the two different concepts of the sovereignty of parliament and the supremacy of the house of commons. The sovereignty of parliament, in the strict and accurate sense of that term, had been an established fact in England since the moment when Henry VIII and the two houses assumed supreme power over ecclesiastical and spiritual affairs. That fact is scarcely noticed by Mr. Mosse; and much of what he writes on the supposed sovereignty of parliament is in reality a discussion of the efforts to put an end to the supremacy of the crown in parliament, which had been the distinctive feature of Tudor rule, and to substitute that of the house of commons.

Despite some confusion on these points, this is a useful book. It does not answer all the questions which it raises; but it brings into prominence certain aspects of political and constitutional theory that have received less attention than they merit. Mr. Mosse rightly emphasises the importance of the change. "The idea of absolute sovereignty," he says, "meant an end to the medieval idea of freedom from arbitrary power; private personal property and customary rights could now be taken without appeal." It meant more than that; but Mr. Mosse's vision is somewhat limited by his almost exclusive preoccupation with sovereignty regarded as power over property. The situation which he describes had been created long before this controversy began;



but the arguments by which the change was justified do not for that reason lose any of their interest.

D. J. McDougall, University of Toronto.

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### AMERICAN

*Uncle Sam's Acres*, by Marion Clawson. New York. Dodd, Mead & Company. 1951. x, 414 pp. \$5.00.

Dr. Clawson, a Harvard Ph.D. in Economics as well as a graduate in Agriculture of the University of Nevada, is Director of the Bureau of Land Management in the U. S. Department of the Interior. As chief of the agency that administers over a half billion acres of federal land in the United States and Alaska, he brings to the task of writing his book the equipment of both the scholar and the practical administrator. The book is pitched to the level of the general reader and to the student of American society; specialists in the history and administration of the public lands will find little that is new, but they will welcome what is now the best single volume on the subject as a whole. The several themes that provide the chapter divisions have had, individually, more exhaustive treatment elsewhere but here for the first time is a reliable, highly readable, and comprehensive synthesis that surveys the whole field.

An introductory chapter on "Uncle Sam, Landlord" tells something of the extent of federal land ownership (a fourth of the land area of the nation comprises "Uncle Sam's Acres," and the quantity is increasing with the years rather than diminishing), and offers some explanation of this curious incongruity in a nation that professes allegiance to "private" enterprise. It would of course be more than a little absurd to speak of federal ownership of land as un-American, for the institution is older than the Constitution itself. The second chapter, sketching the history of the acquisition of our public lands, is followed by a third which traces the development of the land-disposal policies from the Confederation period to the present. From this point forward the volume becomes less historical and more descriptive, but historical forces are never quite lost to view.

Chapter Four deals with "Reservation and Conservation of Public Lands," Chapter Five with the government's program of buying and bartering lands, and then follows a highly informative description of the vast public domain: its location, physical

characteristics, and economic value. A chapter on the development of the nation's water resources discusses such matters as navigation and flood control, federal irrigation, federal power policies, and the Tennessee Valley Authority (the reviewer, a TVA enthusiast, found himself wishing that the author had "come out" more strongly for this magnificent experiment). "The Federal Agencies That Administer our Estate" furnishes material for another chapter, and still another, "Uses of the Public Lands," describes the contribution the federal lands are making to recreation, wild-life resources, grazing, timber and mineral harvests, watersheds, and Indian life.

In some ways the most valuable chapter is the last, "Policies and Politics," in which the author candidly discusses and appraises issues of the greatest significance. It addresses itself to such matters as these: how much public land and for what purpose; federal water development; federal versus state issues, how much money for investment and management; payments in lieu of taxes; pressure groups; reconciliation of competing uses; special versus general public interest; proper role of advisory boards; valley authority versus bureau. When a splendidly trained, experienced, conscientious public servant ponders such questions as these, his testimony is highly important for citizen and policy-maker alike.

Richard Bardolph, *The Woman's College of the Univ. of N. C.*

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*Church and State in the United States*, by Anson Phelps Stokes.  
New York. Harper & Brothers. 1950. 3v. \$25.00.

The continuing discussion over the meaning of the "traditional" and "American" constitutional principle of the "separation" of Church and State has highlighted the necessity of some historical research on this question. Up to the present time very little work had been done on the whole complex problem. There have been books published which covered Church and State relations in a specific historical period or in one of the States, and there have been books published about the relationship of an individual church or sect with the State; but, a work had not been published which attempted to give a complete history of the relationship of the Church (in the wide meaning of organized religion comprising all the churches and sects in the United States) and the State (taken to mean both Federal and State governments) from colonial times to the present day.

A project of this magnitude treating a subject which presented so many sensitive areas could only have been attempted by a brave scholar who possessed the respect and prestige which would guarantee for himself the cooperation of religious leaders of all denominations and who would have the financial support to carry out an undertaking as costly as the preparation of such a study. Dr. Stokes possessed all of these qualifications, and he presents to the students of church-and-state relations the pioneer work in this field.

Dr. Stokes makes no claim to originality in his work. He has gleaned his material from various studies and research projects. He has worked into a composite historical picture the pertinent material from numerous and varied sources. Long quotations from archival documents and rare books are incorporated into the text. This alone makes the work extremely valuable as a source book. It also necessarily lengthens the work to three large-sized volumes. The numerous and detailed footnotes in this book offer the student of church-and-state relations a gold mine of source material for further study of a specific question.

The author achieves a high degree of objectivity which is rare in a work of this type. There is no trace of bigotry in the pages of these volumes. However, it does appear to the present reviewer that Dr. Stokes brings to his work a theory of "separation of Church and State" which he seeks to establish by a series of arguments drawn from the writings of political philosophers and "founding fathers" and from the practices of the Federal and State governments. This theory Dr. Stokes calls the "Traditional" and "American" principle of the "separation" of Church and State. It demands a "wall of separation" between Church and State. However, this wall is not an iron curtain as *Protestants and Others United for the Separation of Church and State* and the atheistic *Freethinkers* demand. Dr. Stokes' theory would be termed a "mild" theory of separation of Church and State. It is a wall with windows which allow for a degree of cooperation between Church and State. In general, it might be stated that Dr. Stokes would allow all the existing practices of cooperation between Church and State except financial aid.

After examining Dr. Stokes' arguments and the text that form them it seems that the same courses might be used by those in favor of financial aid to church schools to prove their position. It appears to be a matter of emphasis, and it is clear that the



solution to the present controversy over the true meaning of the American Constitutional principle for the regulation of Church and State relations will not be found in a mere historical study of the problem.

It also seems that Dr. Stokes puts an overemphasis on the contribution of New England and certain characters, such as Roger Williams, to the American tradition of church-and-state relations. From the amount of space devoted to various protestant leaders and from the conclusions drawn at the end of certain sections in the book it would appear that protestants, particularly New England protestants, were almost entirely responsible for the American tradition of religious toleration and for the recognition of freedom of religion as a natural and inalienable right.

In a pioneer work of this kind certain defects, such as those mentioned above, are bound to be present. Dr. Stokes, himself, in the preface admits that the work is not perfect. However, the book is the best in the field, and it will be a long time before a better one appears. The book is not for popular reading. It is a book for serious study. It is an indispensable source book.

Timothy L. McDonnell, Saint Louis University.

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*Cowboy and Indian Trader*, by Joseph Schmedding. Caldwell. Caxton Printers. 1951. pp. 364. \$5.00.

In this book Mr. Schmedding recalls for us two very interesting and exciting periods in his eventful life. The first part of the book, by far the greater portion, is devoted to a description of his life as a cowhand on several large ranches in the American Southwest. Through the eyes of the author we see the way of life, the habits, the work, the food and clothing, the recreations, the social interests, and the character of these cowhands, who lived about the turn of the century. His manner of narrating both the affairs of daily routine, as well as the more exciting events of travel, freighting, and life among the Indians proves to be most interesting, even to one to whom such a life has little appeal.

In the final section of this work, he narrates his career as an Indian trader. Here numerous incidents are furnished which give an insight into the life of this important representative of our way of life to the Indian, as well as a good, friendly picture of various phases of Indian life.

Though it must be admitted that this book is not a great contribution to the history of the Southwest, and it seems that the

author never intended it as such, still it is quite interesting, well written, and will certainly furnish a good deal of information on that subject, especially on the way of life that was lived there in the years 1900-1920. A slight tendency to yearn for "the good old days" may be forgiven the author, in view of the fact that these are personal reminiscences.

Robert V. Callen, St. Mary's College, Kansas.

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*Evolutionary Thought in America*, edited by Stow Persons. New Haven. Yale University Press. 1950. pp. x, 462. \$5.00.

These essays dealing with the impact of the nineteenth-century theories of organic evolution on American economics, sociology, literature, architecture, morals, religion and other fields, derive from lectures originally given before the undergraduate conference of the American Civilization program at Princeton in 1945-1946. The three essays which comprise Part I attempt to present the broad historical, philosophical, and biological frames of reference within which the diverse streams of thought influenced by the specific evolutionary concepts of the late nineteenth and twentieth centuries might be studied in proper perspective. The eight essays in Part II develop specific aspects of evolutionary thought in the American tradition.

Although most of the chapters are well organized and rich in facts, the failure to define precisely what is meant by evolution in the particular context leads to confusion in many instances. One is not always sure whether the lecturer is discussing social change or evolution; and if evolution, just what hypothesis. It is clear that the essays in Part I did not establish definite frames of reference within which later discussions could be developed in any meaningful way. This results in that lack of clarity which has been indicated above.

Several of the chapters achieve a high order of excellence. Corwin on politics, Spengler on economics, and Boring on psychology have handled their subjects very well. The chapter on evolution and American sociology is inadequate and superficial. The two most unsatisfactory chapters are those dealing with the philosophy of culture and with moral theory. In general, this symposium makes a fair contribution to the study of how scientific theories of evolution have effected American social and humanistic thought.

John L. Thomas, Institute of Social Order.

*American Painting, History and Interpretation*, by Virgil Barker. New York. The Macmillan Company. 1950. pp. xxvii, 717. \$12.50.

Several good books on American painting have appeared recently, but none of them are as thorough as *American Painting* by Virgil Barker. Over thirty years of study, research, and art criticism have gone into the preparation of this book. Ten of these years were devoted to a very careful scrutiny of American paintings in musea and private collections in all parts of the United States. The book shows the results of these long years of preparation and broad contact with American paintings. It gives what is perhaps the best general survey of the development of American painting yet to appear. The book is copiously illustrated, and many of the reproductions appear here for the first time.

The title of the book is somewhat misleading—*American Painting, History and Interpretation*. That might suggest a complete history of American painting, whereas actually the book stops with Ryder, Homer, and Eakins at the turn of the last century. That leaves untouched many recent and all contemporary developments in American painting. This delimitation—probably dictated by the author's own interest and past concentration—provides space for a more thorough and critical analysis of the individual periods and painters actually studied.

The detail with which the painters and their paintings are integrated with their historical and social backgrounds will create for this book a wider public than just those interested in American painting as such. It will be a valuable adjunct to the teacher of both American history and American literature, since it provides a panoramic view of young America's struggle to attain a culture.

M. B. McNamee, Saint Louis University.

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*An Introduction to Philosophy of History*, by W.H. Walsh. London. Hutchinson's University Library. 1951. pp. 173. \$2.00.

Professor Walsh offers this thoughtful study to English reading students because he believes there is little material on the subject available in English. Although we disagree with this premise, we are nevertheless happy that Professor Walsh did write his *Introduction to Philosophy of History*. It covers no ground that has not been covered before, but it handles the sub-



ject competently and thoughtfully, and it suggests to the reader that there is still much work to be done in this area.

This study is really two books: the first and longest is on "the critical philosophy" of history, and the second deals with "the speculative philosophy of history." Under the first heading the author investigates the relationship of history and the other sciences, the nature of historical explanation, the art and science of arriving at truth and fact in history, and finally the objectivity of written history. A great deal has been written on all these subjects in the last half century, and, because of the influence of positivism and scientism much of it has been nonsense. Professor Walsh has done a good job in showing the historian what he is doing when he writes history according to the generally accepted critical standards of the day.

But does such study, necessary and salutary as it is, deserve to be known as "philosophy of history"? It does touch on philosophical problems, chiefly epistemology, but its chief concern is with technique and with setting the limits to historical inquiry.

The second book in this study consists of critical analyses of the philosophy of history as propounded by Kant, Herder, and Hegel, with briefer study in a last chapter of Comte, Marx, and Toynbee. The observations are generally sound. None of these men, Mr. Walsh well shows, has written a satisfactory philosophy of history. We can hope, from the title of this little work, that Mr. Walsh will himself make his own contribution toward analyzing the ultimates in history and drawing up his own generalizations on the nature and the pattern of history.

Thomas P. Neill, Saint Louis University.

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*Liberal Democracy: Its merits and prospects*, by J. Roland Pennock. New York. Rinehart and Company. 1950. pp. xii, 403. \$4.00.

This is a rather thorough and well rounded study of the shortcomings of liberalism and democracy in the nineteenth and early twentieth centuries, an examination of the arguments used against democracy today, and a restatement of the case for democracy. This study is well balanced, in that Professor Pennock carefully and honestly examines the evidence for and against his case in each argument, and he therefore ends up with moderately optimistic conclusions. The defense of democracy is made on the grounds of "higher utility," which is not the best

line of argument to take—in our opinion—but one that probably reaches the widest audience. The author is justified in his conclusion that democracy can be made workable even in this complex world, and that it is the most desirable form of government for our age.

Thomas P. Neill, Saint Louis University.

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*Understanding History*, by Louis Gottschalk. New York. Alfred A. Knopf. 1951. pp. xix, 290, vi. Text ed. \$2.50.

Instructors of historical method have long needed a text book of this type. The author calls it "a primer of historical method." Fundamental problems of research and presentation are dealt with in a brief clear style, and simply enough to be grasped by the undergraduate student. While the book lacks the wealth of detail and examples found in Father Garraghan's classic, there is still enough included to enable the student and professor to see and understand the problems. The chapter of "Choosing a subject and finding information on it" is worthy of particular note. Too often this phase of training is overlooked—to the extent that there are times the student fails to understand the use of simple library tools, such as the card catalog and periodical indexes. The appendix giving rules for the guidance of authors and translators is helpful, but perhaps more emphasis should be placed on the student following the style sheet of the department or university where he is working. An analytical table of contents makes up, to some extent, for an inadequate index, but is no complete substitute.

E. R. Vollmar, Saint Louis University.

## CURRENT BIBLIOGRAPHY

This bibliography is intended to be of service to teachers and students of history by presenting a fairly complete list of historical works announced or published since the previous issue of *The Historical Bulletin*. An asterisk denotes a review of the book in this or a later issue. Unfortunately sometimes the price and number of pages is not mentioned.

### MEDIEVAL

- Cary, Max, *A History of the Greek World from 323 to 146 B.C.* Macmillan. pp. 462. \$4.50.
- Coleman-Norton, P. R., et al., *Studies in Roman Economic and Social History*. Princeton Univ. Pr. pp. 386. \$5.00.
- Dumbarton Oaks Papers*; no. 6; ed., For the Dumbarton Oaks Research Library and Collection of Harvard University, Washington, D.C., by the Committee on Publications. Harvard Univ. Pr. pp. 259. \$7.50.
- Elgood, Lieut.-Colonel P. G., *Later Dynasties of Egypt*. Macmillan. pp. 161. \$3.00.
- Hill, G. F., *Sources for Greek History Between the Persian and Peloponnesian Wars*. Oxford Univ. Pr. pp. 446. \$6.00.
- Lewis, Naphtali, and Reinhold, Meyer, eds., *Roman Civilization*; vol. 1. Columbia Univ. Pr. pp. 553. \$5.00.
- McDermott, William C., and Caldwell, W. E., *Readings in the History of the Ancient World*. Rinehart. pp. 511. \$4.00.
- Miller, Edward, *The Abbey and Bishopric of Ely*. Cambridge Univ. Pr. pp. 325. \$5.00.
- Painter, Sidney, *The Rise of the Feudal Monarchies*. Cornell Univ. Pr. pp. 147. \$1.25.

Another good volume in the Cornell series. For an estimate of the value of this type of supplementary reading cf. Neill's review of Manuel's *Age of Reason*, v. XXX, p. 181.

- Poole, A. L., *From Domesday Book to Magna Carta, 1087-1216*. Oxford Univ. Pr. pp. 555. \$5.00.
- Scullard, Howard H., *A History of the Roman World from 753 to 146 B. C.* Macmillan. pp. 484. \$5.50.
- Stenton, Doris M. P., *English Society in the Early Middle Ages, 1066-1307*. Penguin Bks. pp. 287. \$0.65.
- Turville-Petre, Gabriel, *The Heroic Age of Scandinavia*. Longmans. pp. 196. \$1.80.
- Waugh, W. T. *A History of Europe, 1378-1494*; 3rd ed. Barnes & Noble. pp. 545. \$5.50.

### MODERN

- Barnouw, Adriaan J., *The Pageant of Netherlands History*. Longmans. pp. 381. \$4.50.
- Breasted, James H., et al., eds., *European History Atlas*. Denoyer-Geppert Co. pp. 128. \$2.80.
- Brock, William R., *Britain and the Dominions*. Cambridge Univ. Pr. pp. 542. \$2.50.



- \*Butterfield, Herbert, *History and Human Relations*. Macmillan. pp. 254. \$3.50.
- \*Cassirer, Ernst, *Philosophy of the Enlightenment*. Princeton Univ. Pr. pp. 366. \$6.00.
- Ford, P., and Ford G., *A Breviate of Parliamentary Papers, 1917-1939*. Macmillan. pp. 619. \$8.50.
- Gerard, John, *The Autobiography of a Hunted Priest*. Pellegrini & Cudahy. pp. 311. \$3.50.
- Greenberg, Michael, *British Trade and the Opening of China 1800-42*. Cambridge Univ. Pr. pp. 250. \$4.00.
- Hall, Walter P., *World Wars and Revolutions*. Appleton-Century-Crofts. pp. 531. \$4.50.
- Third edition of Hall's work on the course of Europe since 1900. Brought up to date, and includes a good reading list for each chapter. A volume in the Century Historical series.
- Huszar, George B. de, and Grazia, Alfred de, *An Outline of International Relations*. Barnes & Noble. pp. 339. \$1.50.
- Contains excellent quick reference chart to standard textbooks, review questions and reading lists.
- Kazemzadeh, Firuz, *The Struggle for Transcaucasia (1917-1921)*. Philosophical Libr. pp. 369. \$5.75.
- Langer, William L., *The Diplomacy of Imperialism, 1890-1902*. Knopf. pp. 841. \$8.50.
- Langsam, Walter C., *Documents and Readings in the History of Europe Since 1918*. Lippincott. pp. 1216. \$6.50.
- Laver, James, *Costume of the Western World*. Harper. pp. 401. \$12.50.
- Powers, Francis J., ed., *Papal Pronouncements on the Political Order*. Newman. pp. 257. \$3.50.
- Proctor, E. S., *Alfonso X of Castile*. Oxford. pp. 155. \$3.00.
- Schutz, John A., *Thomas Pownall, British Defender of American Liberty*. A. H. Clark Co. pp. 340. \$10.00.
- Walters, Francis P., *A History of the League of Nations*; 2 vols. Oxford Univ. Pr. pp. 856. \$11.50.
- Wolf, John B., *The Emergence of the Great Powers, 1685-1715*. Harper. pp. 351. \$5.00.

## AMERICAN

- Adams, George W., *Doctors in Blue*. Schuman. pp. 265. \$4.00.
- Brown, Arthur J., *The American Economy, 1860-1940*. Library Publishers. pp. 208. \$4.75.
- Craven, Wesley F., and Cate, James Lea, eds., *The Army Air Forces in World War II*; vol. 3, *Europe*. Chicago Univ. Pr. pp. 986. \$8.50.
- Third volume of the projected seven volume history of the Army Air Force. This book begins with the assault on German aircraft industry and brings the story up to VE Day.
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